the New. The one is a preparation for the other, not only historically, but also to some extent morally, in the training of the mind of the disciple. Introduce the reader into the New Testament, untutored by the Old, and he will feel a difficulty in grasping several of its truths. There is a great depth of meaning in the saying of an apostle, that the law is our schoolmaster to bring us unto Christ. Besides supplying a body and a life to our conceptions, the Old Testament ordinances positively give us some of the conceptions themselves.

We have seen that the conscience decides according to the view presented to it. Hence the importance of right conception, in order to the satisfying of the conscience. Hence the pains which God took to raise a people in ancient times—the Israelites, for instance, just delivered from bondage in Egypt—to correct views of God, and the relation in which they stood to him. All that training through which they were put, has been handed down to us as a legacy, in much the same way as the discoveries in science and the arts are handed down from one age to another.* We become trained, as it were, in their training, and all that we may rise to correct conceptions of the character of God, and of the relation subsisting between him and man. We confidently affirm, that no other conception of the Divine character can satisfy all the essential parts of the constitution which God hath given to man—can satisfy at once the conscience and the affections.

Such is the view presented in the earliest revelation which God gave of himself. In the New Testament, the same view is exhibited, but much more clearly; and we have "Jesus Christ evidently set forth as crucified," and God displayed in "the face of his Son." "The only-begotten Son, which is in the bosom of the Father, he hath declared him." So far as we are under the faith of the New Testament, we cannot look up to heaven

without discovering an advocate, which is Jesus Christ the Eighteous, standing at the right hand of God, or a Lamb before the throne.

We have this very strikingly exhibited in the latest revelation

* We have seen (pp. 119-128) that there is a typical system in nature: there is also a typical system in the Word of God; and it might be shewn that both are suited to human intelligence, which delights to think by means of images or figures, and to arrange objects according to types. See "* Typical Forms."